An

Homely or Sermon

of Good and Euill Angels:

preached by the Reuerend D. *Iohannes Rhegius*, Pastor and Superintendent of Christes Church, in *Zelle* in *Saxony*, Anno.

1537.

First translated into English by Ric. Ro. Citizen of London. 1583.

Psalm. 104. verse 4.

He maketh Angels his Spirites, and hys Ministers as flames of fire.

Psal. 91. verse 11.

He shall giue his Angels charge ouer thee, to keepe thee in all thy wayes.

Scene, perused, and allowed.

At London

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Insignia Collegij
Westmonsteriens.

38
1. 12
141.

Esay,
Erunt Reges Nutritij tui

Capitulo
Et Reginæ Nutrices tuæ.

Nobilis hæc domus antiquo memorabilis
Tẽporis ad varias est resoluta vices: (ortu
Elizabeth tandem à Celo Regina profecta
Fecit vt æternum possit habere statum,

TO THE RIGHT worshipfull and Reuerend in God, M. Gabriel Goodman, D. in diuinitie, & Deane of the Collegiat Church of S. Peter, at VVestminster, Grace, Mercie, and Beatitude abundant in Christ Iesus our Lord and Sauiour euerlasting.

IEHOVAH our most gracious God, the Author of all goodnes (Reuerend Sir) by his wisedome creating, by his truth illuminating, and by his omnipotency constructing Man, made after his owne semblance and likenesse, no sooner setled him in superiority ouer all other earthly creatures, ioyning vnto him a ponke fellow, with whom he might liue in vnitie, and in his feare and fauour; but the malignant spirit Sathan, straightway enuying the felicity of them, by his subtiltie assailed, by his falshood preuailed, and by his might so sore quailed the same, that he ceased not the procuring of

Genes. 2.

Gods indignation against them. Vntill two Che
Gene. 3. rubins or Angels, were set with the flame of a sha
king sword, to driue them out of Paradise, and to
keepe the way of the tree of life, from entering in
any more. Hereby as all their posterity may dis
cerne, mans great ingratitude for his creation,
sathans scandale in temptation, and the Lords
prouidence in preseruation of his chosen, from
the beginning: When, albeit he expelled them,
he wold not vtterly extinguish them, & though
he terrified them, hee woulde not eternally tor-
ment them: But denouncing their enimie, ac-
cursed aboue all cattell, (and giuing him iudge-
ment, that: The seede of the Woman shoulde
Ibidem. ve. breake the serpents head,) he yet dealt so merciful
14. & 15. ly by the ministery of his Cherubins, these An
Col. 3. gels with him, that he reserued them by repen-
tance, to returne into the kingdome, by the re-
demption of his Sonne Christ Iesus, and tho-
row the regeneration of his holie spirit. Great
cause haue we therfore, the remnant of their po
steritie, in these late daungerous dayes, not on-
ly to beware by their harmes, but also carefully
to endeuour our selues according to his holie
Ieam. 4. word. To obey God, & to resist the deuil. Again
in our liues and conuersations one towards an
Psalm. 34. other, To be dooing of good, and eschewing of
euill. Finally in all temptations and tribula-
tions of the world, the flesh, sathan, sinne, death
and hell, to craue of God, for his sonne Christs
John. 18. sake, in our dayly prayers, That we be not ouer-
Rom. 12. come with euill; But that with good we may o-
uercome euill. And so be thankfull vnto the di-
uine Maiestie, for his mercy in the ministery of
his holy Angels, whome he hath made watch-
men and superintendents ouer vs. And like as
he

he promised to his seruant Moyses, in making of the Tabernacle: That the Cherubins should stretch their wingers on hie, couering the mercie seate with their wingers, so as their faces being one towards an other, should also be towards the mercie seate: And againe, that from the mercie seate, betweene the two Cherubins, he would tell them al things, what he would haue giuen in commandement, vnto the Children of Israel. Euen so it would please him of his gracious gwdnes, to be mercifull vnto his chosen church, dispersed throughout the world, in the building of his sonne Christ and his Gospel, with the seruegarding of his holie Angels: and that by his spetiall grace, he would be in the midst of his seat, to instruct them in his will, that they may worthy and worthily walke in the same. For, the Ministers cannot build Ierusalem, before God lay the first stone: That is, Christ, which is ful of eyes, both because he giueth light vnto others, & that all ought to seeke light at him. As it was spoken vnto Iehoshuah and his fellowes the Angels, who represented the whole number of the faithfull. Notwithstanding it is alwaies seene, when God buildeth his Churche, Sathan will set vppe his Sinagogue. And when god Isaac prospereth, the wicked Palestines wil labour to stoppe vp his pits: yet God hath promised that whom Isaac blesseth, him will he blesse, & whom he curseth, him will he curse. And as the spirit of the chiefe Priests & Scribes naught availed against the myracles of Christ: but that in despite of them, he will haue little Children to cry Hosanna. For the false Apostles shall seduce ꝑ Colossians by vaine illusions, of superstitious Angels: but that God wil haue his gwdspirit

Exod. 25. ver. 20, & 22.

Zah. 2.

Gene. 26.

Mat. 21.

Colos. 1. 2.

in a feruent Paul, to detect and conuince them to his glory, & confusion of sathan. Euen so, in the good prouidence of God reioycing, (Right worshipful Sir) manifold causes hath this our little English Bethulia, to be mindfull and thankfull for his benefits: with our most gratious soueraigne Lady Queene Elizabeth, as our iopful Iudith: saying, The Lord liueth, praised be the Lord whose Angell hath preserued her going in, her tarying there, and her return hether, reioycing with victory. The honorable celibration wherof, in ye then triumph before her Maiestie at whit hall, as amongst others I stood vp with little Zacheus to see, so with him reioycing thereat. GOD knoweth how willing I was, haue beene and would be, with them of better ability, to trauel in some translations, for publique gratulations therof most acceptable. But as I know, Non æque volunt Aquila & Erithacus, and had rather with Salomon, Os Regis obseruare, thē with Homunculis, Aquilam prouocare: so would I not be, Roscius in fabulas agendo, nor Malus Choraules, in vulgariter scribēdo, tho not yet, tam bonus Symphoniacus in vtiliter transferendo. But rather lately in this my poore trauel, praying with the holy Prophet Dauid, that Gods good Spirite might bring me into the right way: That is, to attaine vnto perfection of knowledge, wherein my infirmities are manifold: as I haue found the right Reuerend Father in God, & my good Lord, Iohn by his permission now Bishoppe of London, ready with that good angel of God, to cure me, and a multitude of blind, lame, & withered, by medling the water of Gods word, to minister helpe & comfort to me, from time to time Euen so eftsoones, I trust in God the better

Iudith. 13.

Psalm. 42.

Iohn 5.

by

by his Lordships & Chaplins good directions. I haue done my best endeuour in Englishing this Homile, of that famous godly learned Diuine, D. Vrbanus Rhagius, intreating of good and euil Angels. Which in these latter dayes I wish may bee incomparable comforts vnto as many true Christians & Conuerts as vnder Christe the true Michael, seeke their saluatie, & sathans condemnation for euer. This little labor with great good will (Right worshipful & Reuerend in Christe,) seauen yeeres nowe past, did I first translate and dedicate vnto your worthy good worship. (Quemadmodum Iupiter Aquilam delegit) Since which time, it hath pleased the merciful great goodnes of almightie God, so to appoint the preseruation of his Church, heere in England, by the vigillancy of his good Angels (for which, no heart nor tongue can yeelde sufficient thankes & prayse, to his diuine Maiestie) that sathan, Antechrist, and his adherents, attempting great and graeuous assaies against vs, haue in Gods iust, but secret iudgement, receiued a worthy foule foile and confusion. And since for this meruelous & most mercifull deliuerance, wee are bound to magnify, the Almihgty power of our most gracious God (my selfe in some part, hauing felt and founde a certaine priuate deliuerance from sathans sinister molestations, greatly to my vndoing pretēded,) I am in the name of God, and all his elect ones, the rather moued to manifest his merciful goodnesse towards vs, once more to the world, putting my hand, pen, and poore labour, vnder his almighty protection, and so to commit the same vnto your good godly acceptation, & furthering prayers of you, as of that Good man, comming with

Pro. 12.

1. Peter 4.

Iohn. 4.

Reue. 19.

2. Reg. 1.

with good tydings vnto the church of God, dis-
Pro.12. pearsed, that the euill may bowe before the
good, throughout all the worlde, at Gods good
pleasure. In respect of my good will, prayer and
endeuour whereunto? I humbly and hartilye
beseech your worthy worship, to accept my poore
paines, as I both know & with many moe haue
found you: the good Minister of the manifolde
1. Peter 4. grace of God. Vnto whose most gracious and
blessed protection, with my humble harty & con-
tinuall prayers, I commend your good worship:
Beseeching him to enlarge your life, with Me-
thusales dayes, your prospertie with Abraham,
your sanctimony with Isaac and Iacob, and your
eternall beatitude with Nathaniel, and all the
elect true Israelites of the Lord, which shall see
Iohn.4. The heauens open, and the Angels of God ascen-
ding & descending about the sonne of man, and
with him to liue euerlastingly, among all his
elect Angels, Archangels, and Saints, which
Reue.19. incessantly shall sing, Alleluiah, Saluation, and
honour, & power, be vnto our Lord God for euer
Amen.

London in S. Sepulchers parish, the 3.
day of December. 1590.

1716
1590
0126

Your worthy good Worships
most humble and dutifull Ora-
tor *Richard Robinson*, Citi-
zen of London.

OF GOOD AND

Euill Angels.

VPon the day of S. Michaell the Archangel, hath the Gospel been accustomed to bee reade and expounded in the Churches, which is extant in the 18. Chap. of S. Mathewe, by occasion taken out of these wordes. The Angels of them in heauen doe alwaies see the face of my Father which is in heauen. Seeing then the sacred Scriptures of the olde and newe Testament doo teach many things touching holie Angels, and seeing they are before GOD, our fellowe seruauntes and coheyres of eternall saluation, yea our faithfull and continuall keepers or watchmen. The other part of this dayes Gospel being reserued & deferred till an other time, now for this howre (by Gods helpe and grace) we will onely intreate of Angels: which haue largely deserued this of vs, and doe dayly deserue,

Math. 18.

that we speake and iudge of them with great reuerence and godlinesse, and also that with a godly thankfulnesse of minde, and reuerence to the prayse and glorie of God, we eftsoones celebrate and renewe the memory of them.

The order of this Sermon.

And to the ende this Sermon may bee vnderstood, of euery one more easilie, and kept in their memorie more surely I will keepe this order.

First out of Gods holie worde I will shew what maner creature an Angel is.

2 After that, whether Angels be of one, or indeede of diuers kindes.

3 Lastly, that there is a ministerie of Angels, and what their function and worke is, enioyned vnto them from God, I will explane by examples of the olde and newe Testament: that in due and godly manner we may celebrate the feast or memory of holie Angels.

Angelus or Angell what it is.

First therfore, know yee that the word Angelus, is a word of office and ministry, and not of substaunce: and as the Greeke word signifying a messenger: which the Hebrues do call Maleach. But if wee desire to knowe what manner Creature an Angell is, what his substaunce or essence is, it is needefull that wee aske Counsell

at

at the mouth of God, that is to say, the sacred scripture, and out of that define the same: for reason and naturall Philosophy knoweth no certaine truth touching this purpose. Certaine persons in times past haue thought Angels to be corporall creatures, such as men bee: peraduenture deceiued, for that sometimes Angels appeared vnto man, in the bodily shape of men. But this is a wrong opinion of reason, which in this fraile corruptible and mortall bodie discerneth thinges by hys externall sences, and therefore knoweth not thinges incorporall or spirituall: when as they can not bee comprehended nor conceiued by externall sences in their substaunce.

We haue not a more sure, nor a better, nor a truer teacher then Christe, by whom all Angels and men are created: and without doubt the Creator knoweth best his creatures.

He teacheth vs euery where in hys Gospell, as in Math. the 12. Luke 8. & 10 and in other places, that an Angell is a spyrite, or a spirituall substaunce. For in the 24. of S. Luke, when his Apostles had seene him after he was ryssen againe, and did thinke that they had seene a Spi-

rit, the Lord sayd vnto them: Beholde my handes and my feete, I am euen hee. Handle mee and looke vpon mee: for a spirite hath no flesh and bloode, as yee see mee haue: and he shewed them hys handes and his feete.

Difference betweene spirits and bodilie Creatures.

Heere Christ teacheth vs, a difference betweene spirites, and bodily Creatures. For, God hath framed a two-folde kinde of substaunces in creatures, certaine corporall and visible creatures, such as men are: also as brute beasts and other bodies are, which may be touched and seene: certaine spirituall, which bee called spirites, whose substance is not corporall, or compact and framed of Elements. Such spirituall Creatures are the reasonable soules of men, and Angellicall natures, which haue in them neither bones nor flesh. An Angel in his substaunce cannot eyther bee felt, handled, or holden with handes, or seene with carnall eyes. The excellency of spiritual creatures.

These spirituall creatures hath God our Creator (in respect of other creatures, excellentlie aduaunced) with moste excellent giftes, most profound, singular and notable wisedome and vnderstanding, with merveylous force and strength, and with other speciall vertues and giftes, adorned and

enritched.

enritched. And hath vsed their diligence and ministry, to accomplish and spedilie to bring to passe, euen great affayres. And so dooth S. Paule vnto the Hebrues, call Angels spyrites. For indeede the nature of them is very and highly noble, excellent, and wonderfull. By these it appeareth plainlie and may bee gathered, that good Angels are spiritual creatures which for this purpose also are made and created vnto the similitude of God, that they may extoll him with perpetuall prayse, and honor, or worship him: concerning whom I will afterward speake. Heb.1.

Secondly we must also learne, whether there bee moe kindes of Angels then one. Here we know out of Gods worde, that there are both good & euill Angels. Good Angels God calleth his Children: Iob.38. But euill Angels are deuils. Good and euill Angels.

But peraduenture some man woulde meruaile and aske thys of mee: from whence haue deuilles their originall? seeing that Moyses sayth, in Genesis 1. God sawe all thinges which he had made, and they were exceeding good. But the Scripture calleth deuils, wicked spirits. And now when as thys without all doubt standeth, that euery thinge which consis- Gen.1.

teth of substaunce, either is framed of an other, & the same is a creature, or els subsisteth of it selfe, from whence other creatures haue their originall. And agayne that this substaunce which consisteth of himselfe and by himselfe, is the true and eternall God, which created all thinges, and yet himselfe is neither created nor made: And further seeing God is good, yea goodnesse it selfe, cannot create any euill thinge, but all the Creatures or substaunces ordained by God are good: from whence then commeth the corruption of natures, which according to the ordinance of God, are good? I aunswere thus.

The sacred Scriptures, by euident and plaine wordes doe teach, that deuils were not created euill, but by their own will, libertie and lust, did fall away from God and became disobedient, contumacious, or resisting him, and the enimies of God. Here vpon by theyr horrible poysonfull, deadly, beastly and endles hatred conceiued against God, by and by began they in Paradise to molest & prouoke the wretched humaine creature vnto disobedience: and the same bitternesse of hatred shall the deuils exercise vpon mankinde, euen vntill the last and generall iudge-

ment,

ment, where all their strength shall bee broken, where all theyr power and force shall haue an ende, where they shall bee throwen headlong into horrible torments of hell neuer dying, there to bee vexed and tormented for euer. And although mens hearts and tongues can neyther comprehende the whole ordenaunce of spirituall Creatures, nor yet expresse the same in woordes, yet wee must knowe that most great and terrible is the seueritie which God hath exercised vppon those obstinate and disobedient Angels. Also wee must knowe, that in those euill Angels there is a poysonfull and endelesse crueltie, bitternesse, hatred, and contention against God: yea a most vnstayed and outragious malice, which with a certaine horrible and beastlie cruelty, they exercise and sharplie vse against mankinde vniuersally. But his cheefe insolency, pride and contempt was against the sonne of God, and therefore in the beginning of Genesis, mencion is made of this battaile, and most grieuous conflict, betweene the sonne of God and those deuils: where wee reade thus. That the seed of the woman should break in sunder the Serpents heade. And that the serpent burning with infinite lusse of Gen. 3.

reuenge, by endleſſe and vnſatiable hatred in all that he can, ſhal with exceeding beaſtly rage and cruelty perſecute the ſame ſéede.

Angels degenerate.

But, that Angels by theyr owne wyll and luſt became diſobedient, and haue loſt their brightneſſe and ſinceritie. The Epiſtle of S. Iude witneſſeth, where hee clærely and profoundly ſaith: The Angels obſerued not their originall that is to ſay,

Iude, 1.

they were in the beginning made pure and vndefiled, but afterwardes they became diſobedient, like as S. Peter ſayth.

2. Pet. 2.

They tranſgreſſed, and therfore were they plagued. And Chriſt ſaith, that the deuill

Iohn 8.

continued not in trueth: ſignifiing by theſe wordes: He was indeed created in truth, but hee aboade not in the trueth, but fell from the trueth, and periſhed. And in an

Ibidem.

other place hee ſayth: That the deuill ſpeakes lies of his owne. That is, he ſpeaketh lyes of that which hee receiued not from God, but what he of his owne wyll, libertie and luſt, toke and chooſe vnto himſelfe, this is ſinne. Thys doctrine is needfull to be knowne, and to knowe this, maketh much for our purpoſe, leaſt we fal into that filthy herieſie of the Manichees, and that we may be fortified againſt the ſame:

And

And this doctrine did those auncient Fathers of sound iudgment diligently teach, and beate into mens eares. Contrarywise, good Angels beeing corroborate or strengthened by the Sonne of GOD, thorowe hys holy Spyrit continued still in obedience and were confyrmed, that so the Sonne of God might continue and abide their Lord and head.

Thirdly also the Ministry of good Angels and their office, let vs see out of the word of God. And first here euen this is specially necessary, that wee may learne sufficiently to knowe the will and practices of the euill spirite against vs. Ministry of good Angels and of euill.

Of the Hebrues, Sathan is called that euill spirite, (that is to say) the aduersarie. For all deuills be perpetuall deadly vnreclaimable enemies & aduersaries of Christ, and of the whole Christian congregation: against whome, without ceasing we must in this life fight hand to hand, & war most manfully: and where through the power of Christe wee must conquer by fayth, except we will perish euerlastingly. For although Christ conquered the Prince of this worlde, and his Angels fallen from the obedience of God, and gloriously caried them Captiues in his triumph, as in

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the 2. Colos. appeareth: yet notwithstanding this is permitted them by God, that they may tempt vs. And vndoubtedly this doo they with all their strength, all their study, and with all their endevour. They neither slæpe nor sinort heere, they cease not heere, they practise all meanes they can, they stirre euerie stone, they lay forth their nets and snares in all places, and at all moments of time to catch vs: euery where they set bayts for vs, yea most diligently and watchfully doo they marke all occasions how to hurt vs, they are also crafty changlings, wilie, subtill, practised, they are mighty and of wonderfull force, and enflamed & puffed vp with such pestiferus, such vnstayed & such deadly hatred against vs, that they malignantlie disdaine vs to liue, euen a verie moment of this corporall life. Marke diligently and beholde a man so puffed vppe and enflamed with vnstaied wrath, so besotted and blinded with furie, that hee blustereth out nothing but the destruction of his Neighbour, thirsteth for his blood, and endeoureth to take away his life, yea, & hereto with a great assault rusheth vppon him. Now if one might beholde in any one man all the outragious, cruell, bitter

An euill neighbour the image of Sathan.

bitter, enuious and malicious mindes, and practises of all men in the world, like vnstayed, furious, and enraged, to this man, then might ye see the image and portrature of that wilie wicked spirit: & yet not indeede altogether the expresse image of him: but onely as you would say a very little shaddow of him. For all the wisedome, craft, power, strength, councell, studie, all the cankered and malicious hatred, enuie and wrath proceeding euen from most wicked, desperat, and extreame malice and mischeefe in all men, are nothing in comparison of Sathan. Iob sayth in his 41. Chap. There is no power vpon earth, which may be compared vnto him. For so is hee made, that hee feareth no man.

A man may see a certaine image of Sathan in the Turkes, which are the most deerest and most diligentest vessells and instruments of Sathan, to the accomplishment of all his will, lust, and desires. In these may you haue a certaine image, not obscure, of that malicious and most cruell spyrite, to beholde, with such outrage of minde, with so great bitternesse of cruelties are the Turkes enflamed against Christians: with so deadlie and beastly cruell

The Turke a right image of Sathan.

cruell hatred, are they swolne against them, that they aduenture and suffer at full, all manner of greefes, miseries, and calamities, hunger, thirst, most greuous labours, scourges, stripes, woundes, yea and also death it selfe: so that they may hurte and worke extreame iniurie towardes the bodies and goods of Christes true beleeuers. And where they preuaile in strength, hauing obtayned some one victory ouer the Christians, they are not contented with the ritches and substance, nor with the obedience and seruilitie of Christians, but with beastlie and horrible cruelty, they kill and slay as well young as olde, men and women, with the swoorde, ripping the bellies of women great with Childe, they hange vppe the babes and sillie infants, vppon hedges or stakes, they dismember and Butcherlie mangle in peeces their Captiues, with their hooked and bowed sawchins, none otherwise then Butchers do Oxen: neyther are they touched with any neuer so sclender motion, of mercie towards the or their so great calamity. That I may in meane time lette passe with silence their mischeuous filthy dealinges, both horrible to heare, and to repeate, as also their abhomi-

hominable sinnes, shameleſſe crimes and reproches wherewith they punishe and torment those sillie Christians, whome they haue Captiued.

Sathan vnuisible in substance.

Wee cannot see Sathan in hys substaunce, because hee is a spyrite as Paule sayth Ephes. 2. And againe in the 6. Chap. thus: We fight not against flesh & blood. But sathans most malicious and murdering will, cogitations, hatred, crafty dealings, practises and councels against vs, after a sort wee may know and see in hys members: that is, in vngodly persons, who be void of the feare of God and indued with no knowledge of Christe, which contemne and reiect Christ, and therefore can not haue in them one little droppe of true and Christian charity: neither in deede rashlie or without occasion sayth thys Apostle S. Paule Ephes. 2. That the same wicked spirite dwelleth in the Children of disobedience, that is in vnbeleeuers. And as he sayth in 2. Tim. 2. Chap. Those impenitent persons are the bondslaues of Sathan, or inthraled of the deuill at his will and pleasure.

Hee worketh, speaketh and dooth by them, whatsoeuer hym lyketh or listeth: he vseth them for all purposes, as hys in-

struments

struments and vessells, which thinge wee may see in those persounes possessed of deuils, of whome sathan possesseth. These speak not alwaies, what and when they will, but such wordes, and at such times as sathan will: sometimes they speake Latine, or other languages which they neuer learned. These then doo not possessed persons speake as of themselues, but euen that skilfull spirit sathan, a practisioner of a 1000. arts and infinit crafftes and subtilties, he speaketh by them.

We must continually fight with sathan.

And moreouer, seing we must alwaies fight it out with this wicked spyrite, hys champions and hoste, seing that at euerie moment wee must stande in a readinesse, and in the front of the battel against him, (for in deede sathan may not enter league or make peace with vs, or truce with vs, except wee will yeelde our selues in bondage vnto him, and make our selues hys vassails, and being becom false of faith, do fall away from Christ, like as he with his vngracious Angels fell from God:) wee must learne out of the word of God, what is the power and force of this same our deadly, most spiteful and most raging enimie, what are his policies, and what hys weapons are; wherby we (being fortified

and

and furnished against this power of darck nes) may constantly stand to him, beholde him, and valiantly incounter with him. For when we haue a mighty and cruel e-nemy, with whom we must néedes fight, (if we wil not fall down vnder him, if we will obtaine the victory, if wee will beare the prick and praise away out of the bat-tell) it is néedfull that we séeke and search out, all the condicions, al the pollicies, and all the practises of the same enimie, what they are, with what force of bodie and minde, and with what strength hee is in-dued: what weapons or defences hée will vse, what are his determinations, what things he practiseth, and with what polli-cies and subtilties he is instructed. These when thou haste diligently searched out, then much better furnished, and much more boldlie maiest thou marche on to set vpon him, thereby more busilie maist thou defende thy selfe, so much more cir-cumspectlie maiest thou inuade him, and thereby more assured and more greater hope mayest thou haue to obtaine the vic-torie, and beare the prize away. And that same our heauenly Father hath opened and disclosed vnto vs his Children, by good credit in his worde, all this enimies

thoughts,

thoughtes, determinations, practises, enterprises, will, power, and warlike prouision of this our horrible and mightie enimie: to the ende, that we may well and strongely defende our selues against hys violence, practice and snares: to the ende wee might goe against him, eafilie abide the brunt of hys assault, and bee able to quench and banquish all his fyrie darts. If so be that we at no time through great and filthy ingratitude and foolishnesse despise and reiect the doctrine of God, and his admonitions: nor as faithlesse vngratious, vngodly, truce-breakers, forsworn, fearefull and faint-hearted souldiours, casting away our weapons, dispayring in minde, without any resisting (which the most mercifull God turne from vs) yelde our selues into perpetuall and wretched seruitude, nor deliuer ouer our selues vnto so filthie, so horrible and so beastly cruell enimie.

After what manner Sathan inuadeth mankinde.

Therefore nowe harken ye and giue eare, how that changeling our moste diligent and moste craftie deceitfull enimie, inuadeth and tempteth mankinde: with what subtill sleightes hee rusheth in vpon vs, with what bandes of power he fighteth against vs, wyth what garboyles he

be-

beſturres him, and what ſubtilties and frandes he vſeth to circumuent vs. He is not ignorant that we ſhall be made partakers of eternall righteouſnes and ſaluation, and that we ſhal attaine thether from whence his vile corruption fell, if wee doo conſtantly and by all meanes ſticke to the trueth of the Goſpel, embracing the ſame with both armes, and with an earneſt and thankfull heart, and not ſtepping one ſtrawe breadth in deede aſide there from. Thus farre then are all his policies and practiſes deſtinat, to the end he may with his lyes and ſubtill ſleights, entiſe and carie vs away captiue, (when he hath blinded and ſeduced vs out of the light of the trueth, and from the worde of God,) into thoſe dungeons of darckneſſe, wherein he himſelfe reſteth. He is called the father of lyes, and vndoubtedly is Pherónymus, or one rightly ſo called: that is indeede, according as is ſayd. *Ex re hic nomen habet, ex propriis namque mendacium loquitur, &c.* This hath hys name of his qualitie, for, he ſpeaketh lyes of hys owne inuentions: he receiued trueth from God, but of himſelfe hee hath lying and ſinne. Neither doth he any other, no nor yet can he doe any other thing, then lye and ſlay, Iohn. 8.

as our Sauiour Christ witnesseth in the 8. Chap. Iohn. Beholde ye beare, how euen the excellent and comely adorned creature, may degenerate and be ouerwhelmed into the whirlpoole and deuouring gulfe of mischiefes, of transgressions, and of infinite and horrible corruption, except hée abide firme in Gods truethe, and if hee fall away from due obedience vnto GOD.

Sathans first subtill deceites of lyings in the first age.

Nowe let vs heare how at the beginning hée by and by extended that same his deadly and bloody minde, together with his deceites and lyes against vs. Hee so seduced Eua that same first Mother of vs all, circumuented by his sleightes, wonderfull craftinesse and snares in Paradise, that she strayed from the simplicitie and truethe of Gods worde, suffering her sences to be bewitched and besotted with satanicall and fraudulent flatterie, as the destruction of all mankinde: and with Sathans subtill sleightes so to be deceiued, as S. Paule sayth 2. Cor 12. Though GOD himselfe saide Gene. 3. VVhat day soeuer thou shalt eare of the Tree of knowledge of good and euill, thou shalt die the death. Which thinge afterwards came to passe in deede.

They

They had beléeued these wordes, yea Adam and Eua had obeyed this prohibition: but Sathan that most wylie wresting and infinitlie crafty, deceptful serpent, tolde them indeede the contrarie. Ye shall not die (sayth he) so wresting the wordes of God preferring his lyes before them, inducing them against the worde of GOD, and dissamilling the wordes of God, preferred he his crafty lyes in place of them. This false tale was the beginning, the Welspring, the roote, and cause of all our miserie and calamitie. This most filthie and deadly lye, did Sathan notably decke with colours, and set to sale for his advantage: when hee saide. It should so come to passe, if they did eate of that tree, that they shoulde knowe both good and euill, and that they should bee euen as Gods. Gen. 3.

Here the pollicie and practises of that olde Serpent, fell out out euen as he wished them, whereby he purposed to cast mankinde headlong into the same disobedience, (whereunto he himselfe was fallen down) that they should not continue in the trueth. This was the first victory of this our enimie ouer vs: which hee obtayned, not by any good or iust meanes, Sathans first victory our mankinde.

but onely by mere murthering falshode and treacheries. By this victorie gotten ouer vs also he so helde vs altogether and euerie one of vs drawn, enthraled, bound and made his owne bondslaue, yea, her so chained vs together and brought vs into that bondage, that not one of vs in deede coulde escape or start from him: had not afterwards the truth, wisedome, and power of God himselfe, that is to say, the onely begotten and naturall sonne of God, beene made man, to the end, he might encounter in a wonderfull battel, with that most crafty Serpent, and foile him with his owne weapons: yea, ouerthrowe and vtterly vanquish him, so that not onely by fine force & power, but also by good right, he assailed with strong hande, hereby to deliuer all mankinde out of Sathans power and iurisdiction.

Christes greatest benefites towards vs.

If then at the beginning, his lyings, deadly practises, and mischeuous enterprises against mankind (of all creatures so perfectly framed) so wishfullie and so notably by and by came to passe as he would haue it, that he coulde cast downe our first Parentes into this sorre most wretched, most greeuous, most sorrowfull and most horrible calamitie of all other:

Sathans subtill deceits. As he is a soule slayer.

when

when as yet they were free from sinne, when they were of sinne and vpright; of lively and flourishing, of sound and vndefiled conuersation: If (I say) he could then bring this to passe, what can he not now do against vs, who haue lost the perfection and vigor of our nature, through sin: and therehence, which from our youngest yeeres, yea which euen from the mothers brest doe growe ready and prompt vnto mischiefe. Gene. 6. and 8.

And truely had not Christ himselfe come vnto vs, and giuen vs his word and holy Spirit, all we mankinde had beene in strength farre vnequal, yea farre more feeble and weak, then to vanquish or cast downe euen one of the deuils, or that wee could defend vs from his snares. But seeing Christ hath conquered Sathan, and giuen that victory vnto vs, and seeing hee hath placed his Angels for our sauegarde, to defend and keepe vs, euen in the front of the battell, heere hence haue we some, and that indeede greatest hope of bearing away the victory from that enimie: and yet not in our power and strength, but in the power and strength of Christ.

Therefore, straight away when Sathan had obtayned this first victorie, and

so by lying thrust down soules into death, yet was hee not satisfied with this our horrible miserie and calamitie: but endeavoureth to slay and destroy the whole man, howe mightie soever he bee: and therfore at the beginning, by and by shewed his wroth some token or signe of his other flattery, cunning, or bandy worke, (which is murther) not beeing contented to destroy soules, but that hee woulde also together utterly destroy mens bodies. For, when our first Parentes had two Sonnes, Caine and Abell, by whom mankinde might be increased and multiplied, then by and by unfolded he also these hys subtil sleightes, and exercised upon mankinde the deadly and poysonfull cruelltie of his purposed intent: blinding and bitterly boyling in Cains minde, with so unstayed, so congeled, so rash furie of hatred and wrath: yea, so as with the sting of envie, hee did cruelly slay his innocent and good Brother, that harmeleſſe sheepheard, which never deserued any evill of hym.

Sathans mischiefe in murthering mens bodies from the beginning.

But as hee beganne this his worke of darkenes, so he went on still, afterwards to exercise many and more cruell workes of his malice also. And in the first age of the

the worlde vntill the dayes of Noah, hee seduced, corrupted, and besotted mankinde with so horrible, so manifolde falshoods, deuilish deceits and errors, (as Moses witnesseth in the 6. of Gene.) that All the earth was wicked and corrupt in the sight of God, and was filled with iniquitie: And all flesh vpon earth had corrupted their former waies, wherein they were prescribed of God to continue. So, that God (in respect of hys Iustice) coulde no longer suffer that huge, farre spreade and infinite malice of Sathan, and that aboundance of wickednes and sinnes so raging. But therefore destroyed he with an vniuersall deluge, all that first age of the worlde, sauing eight persons onelie. And when that Noah and his ofspring or kinred in the same new worlde, begã a fresh to be planted and somewhat to encrease: by and by Sathan againe bracketh & practiseth his subtil sleights, when ther were a few persons, and as it were desolate sojourners, which truely feared and knewe GOD, as Noah and his kinsfolke did. Gene. 7. Then filleth hee the earth with Idolatries, and all kinde of errours brought in by his false and vngodly doctrines.

But, GOD (not vnmindfull of hys

The mercy of God in stirring vp Abraham.

mercie) chose vnto him againe a certaine man and his seede, namely Abraham: with whom the trueth of Gods word was found. And yet notwithstanding, there

Gene. 11. was an innumerable multitude of Gentils vpon earth voide of all knowledge of God. In Israell doubtles ỹ name of God was only known, there the knowledge of him flourished. The nations (as Paule wit-

Ephese. 2. nesseth) in the world, not trusting in God: but were without all knowledge of him. And I pray you what a handful and a very little portion of people were the Iews in respect of the Gentiles? But what other thing did the Gentils, being enthraled and seduced with the illusions and deuilish deceits of Sathan, then that they serued him and worshipped him, with diuers and manifolde Idolatries? Did hee not with so horrible and detestable blindnes, beesot, infatuate, and bewitch them, that they adored and worshipped Cats, Dogs, Curlewes: also other filthy & vile liuing creatures, as Serpents and Crocodiles, by the testimonie of many & diuers Histories? Hesiodius (as Eusebius noteth) auoucheth, that ther were 30000. Gods or Idols, worshipped and adored vppon earth. Heere may a man see howe

great

great the power of Sathan is, which in his Court, that is to say, in all the world, he exerciseth: before the time that Christ shewed him openly captiued, conquered and troden vnder foote, triumphing ouer him by himselfe as in Col. 2. is written

Thus farre haue wee spoken (of the cruelty and illusions of Sathan, which hee exercised vppon these nations, before the comming of Christ) most breefely, as the condition of the time would permit: now I pray you marke with what craftinesse, with howe wonderfull, with how diuers deceits, and with howe secret snares, hee persecuted and strined against the Primitiue Church. Neither indeede had he enough his will, in that he filled all places with lying and murders, before Christes comming: but from Christs time (if at any time or in any place he cruelly raged) from thence I say hetherto, euen specially by his pestilent poysons of his lyings, that is, heresies, mad worshipping of images, & al kind of errors, hath he raged and stil rageth: neither may we hope, that on earth as yet hee will giue place or depart from his lies and murthers.

Sathans cruelty and crafty illusions against the Primitiue church

Hee is that same *hostis insatiabilis*, or insatiable enimie, and neuer wearyed spirite,

spirite, neuer tyred with toyling, neuer weakened with watching, but alwaies busieth and bestirres himselfe: yea, vnto all occasions is most pliant and watchful. When as then the Gospell was sincerely taught by the Apostles, that he could not stoppe or hinder the course thereof: (For the most mightie finger of GOD was mightilie supporting the doctrine of the Gospel, publishing forth maruels amazed at,) Euen then Sathan himselfe, priuily stirred vp his members, to subuert, or surelie to hinder the same doctrine: men besotted and bewitched with errors and vngodlines, desirous of their owne glorie and great fame. These men also professed themselues to bee fauourers of the Gospell, and did giue eare vnto the same: yea called themselues Christians, and in all places prefsed themselues into the congregation of Christians. That spreading abroade the poysons of their errours amongst them, they might infecte and corrupt others with their maladie.

Sathans lying spirit in the time of the Apostles.

Such one was Nicholas one of the seauen Deacons in the Cittie of Antioche the enimie of chaste Matrimonie. Acts 6. But in very deede not longe after and

Of this mã came the sect of Nicholaitines.

whyles certaine of the Apostles were yet liuing, he beganne by his false Apostles to preach lyes, and to sowe abroade his horrible errors, moste vngodly opinions, and most false doctrines: namelie,
That there is no resurrection of the flesh. 1
Again, That righteousnes or saluation before God, commeth by the worke of the 2
Law, Thirdly, That Christ was not a true God but man only. But when ỹ Apostles 3
of Christ had slept in the Lorde, and that lying and false forsworne spirite thought he had a time giuen him in the worlde, to sowe his leasings and lyes, (when the Apostles were gone to God) then and not before (lyke as wee may see the same in Egesippus) began he to turmoile himselfe and stirre vp discordes in the Church, by his lyings, by his corrupting the Scriptures, and eftsoones planting and bringing in Heresies against the Creation, against the diuinitie and humanitie of Christ, also fayning a certaine corporall kingdome of Christ vppon earth, before the latter day, wherein wee shoulde abounde with, and enioy all kinde of most exquisite pleasures: which was the opinion of Cerinthus the Heretike, lyke as

Diuers Heresies.

Cerinthus.

Euse-

Eusebius himselfe witnesseth in his third booke. There were diuers heresies against Christ: this Heretike was not perswaded that the naturall man was God. An other beleeued not that God was naturall man. And heare good Lorde howe much calamity and what horrible errors brought he in, howe many blasphemies belched hee out against Christe, by the Montanists, the Marcionists, the Manichyes, the Arrians, the Nestorians, & lastlie by Pelagians, who coulde not abide that Christ should be our Redeemer, but wold needes haue saluation to bee merited by workes. This Pelagius was a Moncke, and left behind him a filthie and noysome stincke, of whom those begging Monckes first began their order. How then? Did he not I pray you, establish in the Popedom horrible and most filthy Idolatries, errors, yea most false and blasphemous doctrines? Undoubtedly it was not the worke of man, that the worlde within so many yeeres coulde not see so euident, so manifest, so perspicuous, yea so many sentences and testimonies of sacred Scriptures, (which confute the Popedome for ẏ selfe same dominion of Antechrist) as he which with waking eyes blindfilded men

Montanists
Martionists
Manichies.
Nestorians.
Pelagians.

Not man, but Sathan blinded the world.

so

so many yeres. And that there the world sought for holines, forgiuenesse of sinnes, doctrine: and consolation, where as they could not only not find them, but whereas was nothinge else, saue a most furnished shoppe or store-house of all kinde of mischeefe: whereas was a most deepe dungeon and sinckhole of all sinnes and wickednes: yea finally, whereas was a certaine huge Sea full of errors, desperations, & hipocrisie. I pray you who did so bewitch men altogether, who did so blinde their eyes, that they could not marke so palpable errors? Let the holy Apostle S. Paul here make aunswere. The God of this world, that is, Sathan hath blinded the vnderstanding of misbeleeuers, least the light of the Gospell should shine vpon them. 2. Cor. 4.

Hæ now which wayeth with himselfe, in how grosse, how deepe, and how horrible blindnesse or ignorance, men liued vnder the Popedome, wherein all thinges were preposterous, all thinges corrupte & depraued. Because those thinges which God had pronounced to be good and holy, the same did the Pope iudge to bee euill and prophane: those thinges which God had ordayned, the same dyd the Pope disannull

The Popes iurisdiction what it was.

mull and ouerthrow:) Hée I say which calleth agayne to minde these thinges more circumspectlie and diligentlie, this man must néedes greatly and highlie marueil at the same, so to haue come to passe, and must needes abhorre the same in each part of his bodie. Is not Sathan a spirite of profounde and infinite crafte, industrie, and subtiltie, who with hys deceytes, deuilish subtiltie, crafte, hypocrisie and false doctrine, hath so bewitched the eyes of the world, and with such a glimmering mist as it were, cast before men, hath blindfilded and blinded them, that they sée not those so grosse and filthie errours, which yet notwithstanding might be discerned by them easilie? But this was Sathans workemanship, with all his power, of whome Paule wryteth vnto the Thessalonians. 2. Epistle and 2. Chapter.

I pray you, what troubles and calamityes hath not the same spirite of lying and murder, stirred in this our so greatly vnquiet time, in the country of Westphalia Munsteri.

What subtil sleightes Sathan did worke in Westphalia

Beléeue mee hée is a wonderfull and notable crafter-maister, in deceyuing the worlde, he is most absolutely furnished with

with all kind of subtill sleightes, decyptes, and mischeefes to beguile vs, and euen to worke wonders, is hee taught and exercised in this wrestling place: where hee findeth auditories and Schollers, docible and tractable. Whom by and by he so besotteth and blindeth their mindes, that of some errors hee breedeth moe: was it not most great and horrible bewitching, dementation, or doting, and blinding of their sences, when as incontinently, the Citizens of Munster were driuen away from the simplicity of GOD'S worde, touching the Sacramentes, by wonderfull and subtill sleyghtes, inglinges and deceites? when it caried those whome it would, and cast downe headlong such personnes, eftsoones out of most grieuous errors, into more grieuous, more heinous, and more horrible errors.

First, Sathan besotteth them with this error, that they baptized children twise, and so most grieuously dishonored this honorable Sacrament. This was the first step vnto their distruction. After that with a certaine incredible and most fained hipocrisie did he blinde them, so that the most godly, and most honest person was reputed for a most wicked and most

The errours of the Munsterians.

moſt lewdeſt of others, except he woulde baptize children twiſe. The hearts alſo of certaine perſons hee ſo bewitched and blinded, that they thought themſelues to bee very Prophets. When as therefore he had called & drawne them away, from the word of God, vnto thoſe their dreames he might for certaintie, promiſe himſelfe the conqueſt ouer them: nay, he had already conquered them. And indeede thus far had that wolfe leared and lurked, being clad in a ſheepes ſkin, boaſting himſelfe to be a ſheepe: but when thoſe errors which hee had breathed amongſt them, were thought and beleeued to be moſt certain truth it ſelfe: then taking counſel, he doubted not, but that he ſhould throw the headlong, into more heynous and more greeuous calamities, after that hee had ſo beſotted them, that they cold neither ſeele nor vnderſtand their errors, & his deceits and craftes. Forthwith, then taught hee and prouoked he them, that, diſanulling and detecting the auncient order of their gouernment: they ſhould inſtitute a certaine ſtraunge or new-fangled kingdom, yea and ſhould ſtir vp tumults, ſeditions and ſectes: that they ſhoulde by violence and iniury, take other mens goods and

ſub-

substance from them, yet vnder cullour and pretence of the Apostles doctrine and their examples. To the ende that they might with most cruell torment of death destroy all those which most slenderly resisted their errours, and did not forthwith allow of this beastlines in their murthering mischefes and wickednes. To the ende they might vtterly set at naught all wholesome and godly admonitions, and not regarde or accept of any man that would teach them better. That they marrying many wiues, might fulfil their wicked lust. That by and by they might slay and make hauocke, of such as sought not to please them. Wretchely to the ende, that they might walter and wallow themselues in all kind of mischefes: yea, tumble themselues into the sincke and quagmyre of filthinesse and wickednesse, and so perish most wretchedly. And this vndoubtedly came so to passe. For when they had liued longe enough in Sathans theatre, at their lust and pleasure: they receiued of their master condignum præmium, a dew and worthy reward for their labour, such a one in deede as (according to the Prouerbe, frequented amongst the Germaines) Hangmen whip

Theyr greeuous calamities.

sore and paye home.

For they themselues most wretchedly were ouer-run, and many in their impenitency and obstinacy (I greatly feare me blind) and so plunged both body and goods, good fame and soule, into eternal daunger and destruction: were not these horrible thinges? is not Sathan here a meruailous, a guilfull enimarer, a notable craftsmaister in lyes? that by his illusions, casteth mankinde into so great troubles, and so great calamities? Doth he not also dayly, in most horrible manner, make blinde our aduersaries, the most cruell and most spitfull Papists? Doth he not amongst them, nourish and confirme horrible blasphemies against God? Doth he not mightily holde fall and besotte them with his errors, that they cannot by any meanes abide to heare the true and sincere Gospell, and that they had rather heare the most vile, most filthy, and moste fabulous tayes, then the Scriptures of God? And yet they suffer whoredomes and other lustes and mischeefes to escape vnpunished: but in the meane time such as beleeue the Gospell, and endeuour to direct their life after the rule and prescription thereof, those doo they extreamelie perse-

Sathan holdeth Papists fast bound in errors.

perſecute, hate, purſue, teare in peeces with reproches and ſclanders: yea, ſpoile them of their ſubſtance, and with deuiſed tormentes do they vexe them. Is not this a worke of the deuill, and a blindneſſe of him, that the moſte manifeſt and cleere Scriptures, are ſet before the Papiſtes, and by all meanes ſo expounded, euen as the true Catholique Doctors and Chriſtians haue vnderſtode the ſame, from the beginning, that they are compelled to confeſſe it to be the worde of God: and yet Sathan holdes them ſo captiued, and bounde in the chaines of mans traditions, that they are not afrayde, frankly and openly to ſay, that they can not imbrace that doctrine of GOD, except fyrſt the Pope and his Biſhoppes doo lyke thereof, and alowe the ſame. As if wee lay againſt them, both kindes of the reuerend Sacrament, touching the body and bloode of Chriſte, to be both miniſtred vnto the laye people, and alſo that Chriſt ſo ordayned the ſame: and that the Apoſtles in lyke manner, deliuered and vſed the ſame: and that it was ſo adminiſtred from the Apoſtles time, vntill the Counſell kept at Conſtance, 120. yeeres agone. When theſe thinges are

No trueth can make them yeeld.

layd against them when they are vrged with these matters, so that they can bring forth nothing against them, nor deny any of them: yet notwithstanding, to yeelde vnto our opinion, to return into the way, or to imbrace the truth, they cannot abide in any wise. So doth Sathan kepe them fast bounde in errors, so hath he occupied their mindes altogether, that they nothing passe vpon, or esteeme those things, which Christe hath instituted, which the Apostles and Primitiue Church haue obserued: but reiecting Christ with his Apostles, and the true Church with a certaine great boldnesse, they dare vowe that they will neuer chaunge their opinion and purpose, except that the Pope do consent thereunto. If he shall authorise and command them to minister both kindes, then they may do it lawfully: but if the Pope authorise no such thing, they may lawfully do nothing lesse. Is not this a moste grieuous blindnes and wilfull obstinacy? Yea that in these so grosse errors in so palpable ignorance, marketh not the workes of Sathan, his power and wicked bewitching, wherwith he blindeth miserable men, he as yet is vtterly ignorant of all knowledge of God, and no man is able

Papists will not tume before the Pope leade the daunce

able to prouide for him, nor to further his welfare. If so be ỹ we would diligently ponder in minde, the Epithets and names obserued, and with which the holie Ghost, blaseth and paynteth out Sathan, in the Scriptures: we should much more earnestly and more circumspectly beware of him. Christ calleth him, the Prince of this world, Iohn 13. 30. Paule in Eph. 6. calleth deuils, Princes and Rulers of the world, spirituall craftinesse in heauenly things, or crafty spirites vnder heauen: *mali spiritus*, that is, euill spirites, which doo caste their fierie dartes at vs: vndoubtedly it is horrible to heare, that Paul calleth those euill spirits, Lordes ouer the world, but he speaketh by experience. For he oftentimes wrestled wyth them, and therfore he cannot be ignorant what manner, how mighty, and how grieuous enimies they be: namely, whereas they holde fast the world, that is, vnbeleeuers or vngodly persons, bounde at theyr lustes and pleasure: and haue them enthraled vnto them, and that they beare rule in the world. That thing euidently appeared by his workes and mischeeuous practises. A man may see in the Euangelical history euery where, how wretched-

Sathans names in the Scriptures.

ly bee turmoyled, vexed and tormented them, whose bodies hee possessed: with what violence hee holdes them, and howe hee driueth them whether soeuer he will. A man may see how great tiranny, he exercised in Iudea, howe many hee inuaded, and how he bereft them of their wits and senses. Wee read in the 13. of S. Lukes Gospell, that a woman had the spyrite of infirmitie 18. yeeres, and howe she was thronke together, that she coulde not hold vp her head at all. This woman (sayd Christ vnto her, when he had healed her) had Sathan bound so many yeres.

Sathans power permitted by God.

He is able to send diseases into mens bodies, hee is able also to stir vp, and bring amongst mankinde, plagues, and other discomodities and calamities: as also, fyrie impressions, hurtfull tempestes, battelles, seditions, spoylinges of Countreies and Cities, with all manner of mischeefes.

Iobes afflictions.

By what and how cruell meanes did hee exercise that holy man Iob? when God had suffered this to bee done vnto him: Sathan foorthwith brought vpon his familie and substance, euen a certayne huge Sea, full of all calamities and hinderances. First, by Sathans instiga-

Iob. 1. 2. & 3.

tion,

tion, the Sabæians violently rushing vpon his ground, droue away his Bulles, Oxen, and Asses, slaying his Seruants also. Afterwarde, a fyre being by Sathan cast downe out of the ayre, brent all Iobes Sheepe, Shepeheardes and Seruantes. Incontinently after that, the Chaldæans, with three furnished armies, made an assault vpon his Cammelles, tooke them by force away, and smote his young men with the edge of the sworde. Besides these, when the Sonnes and daughters of Iob, were receiued at a banquet in the house of their eldest Sonne, and refreshed themselues altogether, with meate and drinke, hee stirred vp a moste grieuous and horrible tempest: So, that a moste outragyous Winde comming out of the wildernesse, shaking and rending in peeces his house, at all the foure corners thereof, ouerthrewe, cast downe, and layde it flatte to the earth, with a most wretched downe-fall, killing all Iobes most sweete Children. Hereupon a man may see, howe much Sathan is able to doo against vs, when GOD giues him leaue: which thinge hee dooth put in practise in his iust, but indeede secret

iudgment and to vs altogether vnsearchable: were not those most grieuous calamities which he brought vnto Iob? what could he practise against him, more grieuous, more cruell, and more deadly enimie lyke.

Gods holy Angels withstand Sathans attempt.

So woulde hee also haue handled vs, but that wee are protected and preserued of God by good Angels. Sometimes, he casting out of the ayre, balles of fyre, Haile-stones, Thunder clappes, Lightenings and stones, would make hauock of, and destroy all thinges with fyering and desolations. Somtimes he would with ouerflowing waters drowne Cities, Countries and people, and would practise such like, or more mischieuous subuertions of vs. How many & how horrible slaughters and bloodie broyles stirres he vp? that suddainly and vnlooked for, two or moe personnes, swelling together wyth fearcenesse and mischeefe of minde, so burne in rage one against an other, that heere two, there ten, in that place twenty and in an other place thirty persons, are in one houre slaine, and put to foile with the sword. Heere of a trueth raigneth Sathan, and when hee seeth so great manslaughters, takes therat great pleasures,

neither

neither may any publique shew bée more ioyfull or more wishfull for him to sée.

Not without cause, neither vnadui∫edly ∫ayd Peter: be ye ∫ober and watch yee, becau∫e your aduer∫ary the deuil, goeth about like a Lyon, roring & ∫eeking whom he may deuoure, whome re∫i∫t ye beeing ∫trong in fayth. 1. Peter. 3. He ∫ayth not, the deuill ∫itting behinde the Quen, ∫lée-peth, but goeth about roaring, that is, is moſt intentiue and watchfull towards all occa∫ions, neither is hee awearied at any time. Vndoubtedly if Sathan had béene dead altogether, or if he had beene ſo ſhut and faſt bounde in any ſecret place, or déepe dungeon, that he coulde neuer burſt out of his chaines, and gette loſe from thence, then might we be ſafe enough, and then might we lawfully (as they ſay) ſléepe ſoundly on both ſides, with each ſyde on eyther eare couched.

How we muſt reſiſt Sathan.

But in very déede ſéeing he is an enimy, ſuch and ſo great, ſo mightie, ſo enuious, ſo ſpiteſull, ſo bitterly ſwelling and enflamed, ſo treacherous, ſo cruelly fearce, ſo crafty, ſo wilie, ſo changling, ſo watchfull, ſo labourſome, ſo wicked, and alwaies ſo néere our daungers: which now for a certaine .M. of yéeres ſpace hath wonder-

wonderfully exercised mankinde, hath assaulted vs with all kind of weapons, and ethwones hath circumuented vs, with one or other subtill snares: neyther is he tyred nor awearied at any time, but walketh vp and downe, and shall walke vp and down lyke a Lyon, rorring, and being thorowly enraged, sekes none other thing els, then to swallow vp and deuour man: that is to say, to consume, tread vnder foote, destroy, and vtterly to extinguish all mankinde, in body, Soule, good name, and worldly substaunce. Whose thinges sith they so be, vndoubtedly wee may not sleepe so soundly, & become so sloth ful & so sluggish. When we sleepe, he sleps not, but watcheth most circumspectly, with eies alwaies sirt towards some occasion, that he may steale vpon vs, when when we are sleepie so sluggish & so careselle. Hee is in euery place, yea hee is neere and amongst vs, euen in the verie secrete places of our houses, neyther steppes he once a naile breadth from vs, and assaulteth vs by diuers and wonderfull meanes: this man by this meanes, and that man by that Ramme and warlike engin of temptation (as it may agreeably serue with his name) doth

hee

hee tryumph.

For hee is called Tentator in Latine, which, (in Englishe, Mathew 4.) wee read to be, a Tempter to euill. If he cannot caste thee headlonge into thys mischefe, hée frameth other engynes to caste thée into an other. In thy house and familie stirreth hée vppe backbytinges, strifes, hatreds, enuie, contencions, discordes, and brawlles, yea, and euen to hinder also thy prayer, is hée prest. If hee sée, that a man and wife do agrée well together, and that there is loue mutuall and benevolence one towardes an other, hee is by and by present, hee dooth all that hée can, hee watcheth at euerie inch, and this one thinge without ceasing plyeth he, euen vtterly to sequester and seperate, mutuall concorde of mindes amongst marryed personnes. Whereas if they become careleſſe and sléeping, and bee not diligently exercised in Prayer, nor gyue themselues to watching: Then of one onely little worde somewhat more angry, and hard to bee borne with, at vnwares slipping from the husbande or the Wife, so great hatred, discorde, and dissention of mindes, stirres

Sathans enmity towards matrimonial vnity.

hée

he vp betwixt them, (and the same is hée able dayly more and more so greatly to encrease,) that now and then they being the one against the other so enraged with extreame and deadly cruelty of hatred, do either make vtter breach of matrimonial fidelity, and procure diuorcement of themselues, or else passe ouer all ỹ whole time of their wedlocke, in this bitternes, dissention, & veration of minds: somtimes he casteth downe the husband, and sometimes the wife, into the sinne of adultery. In Cities and townes hee hath raysed his power to moue seditions and tumults amongst Subiects against their Magistrats. Did he not till within these fewe moneths, for the space of vj. yéres before, procure the broile of that base and rusticall sorte, that euen at one time almost those seditious persons in Algauia, in Acromo, and those which inhabited vnto the wood Hircinia, as also they in Sweden, in Alsatia, in Brisgoia, in Francia, in Thuringia, in Saxony and other places, did rise vp against their ordinary power of gouernment? In the Church he soweth his séede, he sendeth forth peruers, erronious satanicall and belotted persons, with false, vngodly and pernicious opini-

Sathans practises in forraine Countries.

ons:

ons: which may seduce the rude mindes of vnskilfull common people, and procure grieuous offences, euen as Christ describeth him, Math. 13. when the Gospell is taught (yet scarce diligently enough) neyther that men receiue, digest, and conceiue ỳ same with such deuotion, promptitude and gratitude of minds as it ought to be, then easily and forthwith is he able to plucke and rote out of our hearts, that wholesome séede of the Gospell, that men shoulde not beléeue the same and obtaine saluation: like as Christe himselfe teacheth in 8. Luke, of the séede falling nére vnto the hie-way. He is able to entangle and draw thée quite away, into the company of lewde persons, which when they haue defiled thée with theyr disease, are able with their infectiõ so to corrupt thée, that there shal neuer be any hope of recouerie in thée afterward, and that all this labour shall be lost in the twinckling of an eye: yea, all diligent carefulnesse, and carefull diligence, which parents bestow and imploy vpon their children, in bringing them vp, instructing and informing them, is all to no purpose. By lyke contagiõ, sayth the verity in Iohn. 13. did the deuill put into the heart of Iudas, to betray

What time Sathan watcheth to worke his mischeefe.

betray his maister Christ.

This ought we rightly and diligently to consider, and not slenderly to regarde: that Sathan is so mere man, that in each place drawing nere vs, yea every where layeth he snares for vs, watcheth each where, and is ready to all occasions, that with so great power, such craftines, so wonderful, so subtill, and so wily deceits or illusions he is able to call man seduced, head long into sinnes: and when hee hath once possessed his part, and infected it with one mischeef or other, he is able out of one mischeefe, to caste the same person into an other, farre more greuous, more horrible, and more wonderful. Let that be alwaies considered in our mindes, and let it not slyp out of our memory, which S. Paule sayth. Ephe. 2: That euill spirit dwelleth in the Children of disobedience.

Sathan hindereth as wel the godly as the vngodly.

Neither violently draweth he the vngodly ones alone, out of one mischeefe into an other, but hee can euen hinder and stay the verie godly personnes, that they the lesse shall be able to finish any godlie or holie worke begun, and not with such expedition & care, as they otherwise both ought and would doe: except they bende themselues continually with prayers a-

gainst

gainſt thoſe his ſnares or deceits, and ex-
cept they diligently & dayly be watchfull.
For, they are oftentimes hindered and
for-ſlewed eyther in preaching, or in
writing, eyther in reading, or in pray-
ing, and in other good and holie workes.
The which thinge Saint Paule himſelfe
confeſſeth, 1. Theſſal. 2. where he ſayth.
That he would once or twyce haue come
vnto them, but Sathan did let him. If
Sathan were able to hinder or with-
ſtande, the ſame ſo thrise excellent Apo-
ſtle, him ſo highly illuminate, the man
ſo godly and ſo ſpiritually rapt vnto the
heauens, that hee might the leſſe make
perfect or finiſh, the godlie worke which
hee had purpoſed with himſelfe. What
is he not able then to doe in vs, which
withſtand Sathan ſo ſlouthfully ſléeping,
with ſo ſlack an armie, and ſo negligent-
ly? Doe not we oftentimes determine
with our ſelues, that wee will receiue
the bodie and bloode of Chriſte, the
nexte Sunday following, from which
purpoſe, yet Sathan oftentimes calles
vs backe, puttting I knowe not what
cogitations into our heartes, and ca-
ſting betweene vs and home, diuers
impediments: that nowe man thinkes

hym-

himselfe scarce fitte or ready therfore, an other time hee is with one or other busnesse or cares, intangled and ouerlayed, and so for a long time together, is withdrawn from his former purpose.

Comes it not oftentimes to passe, that when we are prepared vnto prayer, or vnto due giuing of thankes to God, for his inestimable & innumerable benefites and giftes bestowed vppon vs, or addresse our selues to reade the holy Scriptures, that then that old serpent oftentimes by wonderfull meanes, meruailous impediments, diuers and strange cogitations, cares and hinderaunces, calleth vs away from that purpose of mind, so, as now and then we let slip a whole day together, and not once recite the Lords Prayer.

Sathan both Gods enimie and mans.

What needes many words? Sathan is not onely the enimie of God, but also euen with extreame, most cruell and deadly hatred, persueth man the excellent and beautifull image of God, as Basilius magnus sayth.

He is, and remaineth and for euer shal remaine that same, our insaciable, yea, and most deadly enimie, which with mischeefe followes vs hard at our heles, or with tooth and nayle holdes them fast:

ney-

neither shall he make an ende of seducing mankinde, and of bringing all manner calamitie and mischefe to our bodyes, soules, & goods, vntill such time as Christ at the very last iudgement, shall throwe him downe headlong into the bottomlesse pit of hell. And therfore, it is needfull that wee defende vs against his snares, suggestions, & enterprises, yea, at euery moment to beware of him, & as fully furnished to stand to him in ỹ front of the battel, like as S. Paul saith in 6. Eph. carefully and diligently admonishing vs, as also teaching vs with what weapons, and with what compleate harnes furnished, a Christian Souldiour may defende himselfe against this enimie. Stand fast therfore (sayth he) with your loines girt round about with verity, and putting vpon you the brest-plate of righteousnes, and your feete shodde, that you may bee prepared vnto the Gospel of peace, aboue al taking to you the shielde of fayth, whereby you may be able to quench, all the fiery dartes of that wicked spirite, and put you on that helmet of saluation, & gird you with that sword of the spirite, which is the word of God, in all prayer & thanksgiuing, praying alwaies in the spirite, and there-unto watch-

With what armour and weapons we must withstand Sathā and hys Angels.

watching with all constancie and supplication for all Saintes, &c. We understande here how diligently and how carefully this faythfull old beaten and never wearied souldiour of Christ, S. Paule admonisheth vs, with what armour he seeketh vs with what trumpet sounde, he stirreth and incourageth vs valiantly to resist this enimie. This cheareful plaist, this exhortation so earnest, so instant, and so vehement, is truely able to admonish and teach vs, that it is neither any slender or triseling charge pertayning to vs, neither yet that wee shoulde thinke it a slender wrastling, or as it were a certaine collusion: but that it is a most fearce fight, and the same which we muste perpetually abide the bickering of, seing wee haue so mighty an enimy, burning with so great hatred towardes vs, enflamed with so great wrath against vs, furnished with so merueilous deceits, and a thousand subtill sleights, briefly such a one, so mighty, that no strengths of men are able to preuaile against him, in so daungerous and greeuous a battell. But the scripture giues vs (being vnequal in power to him) both comfort and encouragement against this enimie, so much as perteineth vnto

our

our strength: which holy word witnesseth, that Christ our Redeemer conquered this enimie, and that his heade was bruised and broken in peeces by Christe. Cruelly this our enimie is strong & mighty of power, but Christe is stronger and mightier of power then he. This Christ emuironeth & defendeth vs, with his good Angels, which do protect & preserue vs, against Sathan and all his euill Angels.

Colloss. 2. Genes. 3.

Christ with his Angels defend vs, against Sathan & his.

And first we muste here knowe, that God in deede without any meanes, organ or instrument, is able of himselfe, by his own power, to preserue & maynteine all thinges, euen as he made al creatures, without helpe or assistant ayde of any creature, and now susteineth & preserueth the same so created: but it semed best to his infinite wisdome, in gouernment and rule ouer Creatures, to cõmit this world & those things that are in the world, vnto holy Angels, to be preserued and kept.

Therefore, it is the ministry, office, and worke of Angels: first, without ceasing, perpetually to prayse the Maiestie of God, to preach his Worde, and glorifie this our God therein, which thinge we learne and perceiue out of the 6. Cap. Esay, where as the Angels Saraphin cryed

The ministery, office & worke of Angels appointed by God.

with a lowde voyce one to another, and sayde: Holy, Holy, Holy, Lorde God of Saboath, all the earth is full of thy glory. They are also the Ambassadors of God, in cheefe and most speciall causes and affayres betweene God and men, to reveale and manifest the ready good will and clemencie of God towardes men: euen as Gabriell foresignifying vnto Daniell, the former cõming of Christ into this world, and the time appointed. Also the same Angell brought downe from heauen, vnto the blessed virgine Mary, that diuine and excellent tydings, that she should bee the mother of Christ, and that she should bring forth the Sauiour vnto the world. And they haue euen amongst vs & within vs, their ministry and function, with great fayth and diligence doe they guide, direct, gouerne, and defend vs: they are present with vs, helpe vs every where, prouidently take care of vs, and doe obtaine for vs, al things tending to the glorie of Christ, and euen reconcile him vnto vs, do instill and beate into our minds his holie will, yea, doe call vs away, and plucke vs backe from al those sinnes and vices which God hath forbidden vs, and which he abhorreth.

Daniel.10. & 11.

Luke.1.

For

For that cause saith Paul, Heb. 1. describeth good Angels on this maner. Are they not all ministring spirits, which are sent foorth into the Ministerie for their sakes, which shall bee heires of saluation? Here we learne that Angels are Ambassadors and messengers sent from heauen, euen from God vnto true beleeuers, to serue and to attend vppon them, and in all affaies to bee present with them, to succour them, helpe them, and to preferre the good enterprises, studies, and godly actions of them, which shal be made partakers of the inheritance of eternall life. For, this is their cheefe and most feruent praier, that we may by and by be conuerted from euill & vngodly life, and repent vs vnto better & more profitable amendment, & that wee should abide stedfast in the trueth, and they doe ministerly reioice when we are conuerted from sinnes vnto God, which thing Christ himselfe saith in 18. Luke. Here are their hearts manifest knowen to vs, how sincere, how godly, how welwilling and how ready they are to do vs good, yea how feruently they loue vs, and how faithfully they embrace vs. Good Angels ministring Spirites.

O, that wee could see with corporall eies, with how firme and strong safegard

and succour of his Angels, God guardeth, preserueth, defendeth, and protecteth vs from all daungers, whereunto we shoulde otherwise ruine headlong: were it not that God protected vs with his Angels, (good God) with howe grieuous hazardes shoulde wee bee enuironed and distressed, how little helpe in our selues, or elsewhere might we finde, how shoulde we bee perplexed, how shoulde we bee tormented, how most miserable of al creatures shoulde we be come? For by nature, we are faintehearted, and fearefull little soules, and we are alwaies affrayde, as if we still shoulde feele some imminent daunger towardes vs. Like as we see in the ministery of the Prophet Eliseus. When the king of Syria had with his hoast beseeged the citty Dothan, beeing readye to take Eliseus captiue, the seruant of Eliseus saw the citie beset with enimies, saying: Alac, alac, alac good Maister, what shall we do? but he answered: be not affrayde, for there are more with vs, than with them. And when Eliseus had prayed, he sayde, O Lorde open the eies of this child, that he may see. And the Lord opned the childes eies, & he saw, & behold the hill was full of horses and fiery Chariots round about the place where Eliseus was.

Gods protection of his elect by his good Angels.

4. Kings. 6.

These

These Angels were protectours & sauegarders of the men, which serued the Prophet, and they preserued him from the enimie, GOD so commaunding them. So lykewise also with vs and rounde aboute vs, there are alwaies holie Angels, nightes and dayes protecting and keeping vs, least we shoulde be hurt by Sathan, and wicked men his members.

Which things, Dauid acknowledgeth in 34. Psal. with great thankfulnes, thus singing. The Angell of the Lorde pitcheth his tent, about them that feare him and deliuereth them. And the same thing doe wee dayly proue to bee true in our selues. So ofte as it chaunceth that when we are in iournying to any place, whereas (we not knowing, and ignorant thereof,) it is full of daungers, and all thinges are contrarie to our purpose, where we had beene endamaged and iniuried, had not God by his good Angels called vs backe and forewarned vs, by putting into our mindes this cogitation. That by chaunging our minde and purpose, wee goe not to that place pretended of vs: so as afterwards we are compelled to confesse how we haue that day escaped and eschewed a most great calamitie and

Good Angels defend godly, auoyding theyr daungers.

inconuenience, by the faithfull and diligent preseruation and care of Gods holy Angels ouer vs. And so often as we sticking fall in most greeuous and most present dangers, are wonderfully deliuered beyond al our hope, and the hope and opinion of others: So that euery man may be inforced to acknowledge and confesse that we haue not escaped nor are deliuered by mans power or wisedome in any case.

Hierusalem deliuered & her enimies slaine by Gods Angels.

Caesar or the king of Assyria, called Zenacherib had besieged Ierusalem with an hoast of 185000. men: and king Ezekiah by reason of the small number of men which hee had within the cittie was far vnequall and of power more feeble in respect of the king of Assiria: but nevertheless, yet hee deliuered his people from all violence and iniurie: for God sent his holie Angel, which in one night, slew the whole multitude of men, the hoste of Zenacherib: so that in the morning earlie, all places were full of deade bodies, as it appeareth 4. Reg. 19. And what iniuries and calamities, would not that most pestilent enimie bring as wel vnto mothers as infantes, but that good Angels preserued the infantes and their Mothers? Infantes

fantes and Children, might fall into the waters, yea, into the fyre, and might chaunce into many other perrils, were it not, that God sauegardeth them with his good Angels, which for this purpose are ordayned of God, to haue faithfull and perpetuall care ouer vs, like as Dauid in the 19 Psal. signifieth. He hath giuen hys Angels charge ouer thee, to keepe thee in all thy waies, and to beare thee in their armes, that thou dash not thy foote against a stone. But what Sathan can doe, how great his power and strength is, GOD now and then sheweth vnto the worlde, suffering Sathan sometime after his own lust, to bring vpon the world, some hinderaunce and calamitie, to worke many troubles, sometimes causing seditions, and sometimes murthers. And therfore God suffers the same, to the ende wee might take heede and beware of him the more diligently, that we may liue in greater feare of God, and not sleepe in sinne, as euen careleſſe and gaping after the same. For when as good Angels by the secret iudgement of God, do euen for a moment forsake and not sauegard vs, by and by is Sathan then present, and worketh iniurie towardes vs, by all meanes that he may.

after

after his owne lust, and performeth his worke against vs, hee either violently casteth children into waters or fyre, or giues them knines whereby to hurt them. And the ingratitude or sinne of their parents, somtime do deserue this, that sathan hath some sufferaunce hereunto. In our time not far hence, was a certaine young mayden, possessed of a deuil. For which mayd, when during a certaine season, publique prayer was made, sathā surceased in her: so, as hee was thought to haue then gone out of her againe, and therfore did he this, that hee might drowne her, before that publique and common prayer should bee made for her. For when both by gestures and wordes, she made not any signification, as if she had beene long possessed, and had exempted carefulnesse and doubtfulnes from all persons, and had made them secure, she sayde she would goe wash her handes, at the little River which ran by that house: whether, when she came, by and by sathan caried her, & cast her headlong into that place, whereas was a most deepe streame, and so in the twincking of an eye drowned her, which thinge many men amongst vs do knowe. These and such like calamities, deserue wee often-

A mayde possessed, & by sathan drowned in this Authors time

times by our ingratitude, when we render not thankes vnto God, our most mercifull Father, for that excellent benefit of his Angelicall helpe and sauegarde.

Therefore knowe ye, and dayly teach we admonish poor Children, that mankinde is so beloued of our God, that he hath appointed and giuen vnto euery one his Angell, which may protect and direct him, euen frō his mothers wombe. For, Christe saith in this daies Gospel. The Angels of them, &c. Herby hath ye Catholique Church, alwaies beleeued according to the Scriptures, that each one hath his owne proper Angell, as his ouerseer, Schoolemaster, guide and Pastor, which may direct and order our life. Touching which matter, reade Basilius magnus his booke de Spiritu sancto.

Mankind so beloued of God that he appointed euery one his Angels.

And first Gods Worde teacheth vs, that Kinges and Princes haue their peculier Angels present with them and protecting them. For Daniell heard the Angell saying: And nowe am I come foorth to teach thee, and that thou maiest vnderstand. Againe, Acts. 12. when Peter went out of prison vnto a certaine house, and had knocked at the doore, & that the maide

Kings and Princes haue theyr peculier Angels.

Daniell 9.

maide of that house named Rhodæ, had
S. Peters Angell. told them how Peter stode at the dores, the congregation of Christians which prayed in the house, thought and saide it was Peters Angel. Out of which wordes may eallie be gathered, that he had his peculier Angel, and therfore al true Christian men haue their proper Angels. And therfore in euery place also, when we are by our selues, and without moderators, it becommeth vs to be chaste, shamefast, and modest, as wel in wordes as gestures, in honor of those good Angels, that we offend them not: as Paul 1. Cor. 11. teacheth, that women should haue their heads couered, & closely attired in the Church, by reason of the Angels, which are enioyned and giuen vnto vs; that they may alS. Paules rule. waies and in all places goderne vs comfort vs, defend vs teach vs, be present with vs, and helpe vs. In our Child-birth, in our iourneying, in all things, and in all daungers, for all our lyfe long, euen vnto the finall ende and last parte playing, of the race of our dayes, yea, euen vnto the absolute and full saluation and glorification of vs. Touching which matter, let vs giue eare vnto moe testimonies of the sacred Scriptures.

In

In Acts Chap. 12. Peter was bound in the prison with two chaynes, and was diligently and carefully kept and watched of the Souldiers, least he should escape away. But what hapened? When Peter slept in the night, the Angell came to him and sayde: Arise by and by, and straight way the chaynes fell from his hands, and the Angell brought him loose out of the prison, and so the Lord by his Angel delivered him out of the hands of Herod. S. Peters Angel the 2. time.

In 5. Acts, when the cheefe Priestes with the Saduces at Ierusalem, had taken and cast the Apostles into prison, the Angel of the Lord in the night (the doores of the prison being open) brought out thence the Apostles, commaunding them to preach the Gospel vnto the people. The Apostles Angel

Math. 1. Chap. The Angell shewed Ioseph in his sleepe, that Mary shoulde bee with Childe, not by man, but by operation and power of the holie Ghost, and revealed the Childes name also, which should be given him, viz. Iesus. Also Mat. 2. The Angel againe warneth Ioseph, to flie with the Childe and his Mother, into Egypt. And when Herod was dead, the Angell againe came to Ioseph, warning him that he shoulde returne home out of Maries Angell.

Egypt,

The Sheepheardes Angell

Egipt into the land of Israel. The Angels also brought the tydings of the Gospell of Christ Jesus vnto the sheepeheards, with great ioy. Luke 2. And when Christ was risen from death to life, they bare witnes of his resurrection, and were seene of those women. Iohn 20. Also Luke 22. when Christe was vppon the Mount Oliuet, in great anguish for our sakes, the Angelles appeared vnto him, cheering and comforting him. In Genesis. 19. Two Angels brought Lot out of Sodom, to the end that he should not be burnt with those wicked and vngodly personnes. In Acts 10. The Angell of God signified vnto Cornelius, touching Gods grace and fauour, and bids him send for Peter out of Ioppa. Luke 6. The holy Angelles looked for the soule of Lazarus, and caried the same (passing out of hys body) into Abrahams bosome.

Luke. 24.

Christes Angels.

Lots Angels.

Cornelius.

Lazarus.

Undoubtedly, this is a faithful defence and diligent keeping, that the holy Angels, both in our life, and at our death, are so diligently present with vs, and do also cary away our soules vnto their rest.

Angels at the last day.

Againe, in the last day shall Angelles come, with a great sounde of the trompe, and shall gather the elect from the foure windes, from the height of the heauens

vnto

vnto the vttermoſt bounds thereof. Mat. 24. So alſo do holy Angels attend, and be preſent with vs, all the whole courſe of our life tyme, vntyll they carry vs altogether, both bodies and ſoules vnto our Lorde Chriſt. Neither are you ignorant, howe diligently and feruently in the Hiſtory of Zacharias. The Angell of God prayed for the Citie of Hieruſalem, & for the Cities of Iudah, That God would bee mercifull vnto them, ſeeing it was then the LXX. yeere of their captiuitie. And I praye you (touching our ſelues that I may nowe ſpeake) howe oftentimes for theſe xvij. yeres, had we come into greateſt calamities and daungers, of our lines and goods, but that God, by thoſe his good Angels, withſtood and vtterly deſtroyed, ſo deadly and blody counſels, enterpriſes, practiſes and miſchéeuous imaginations of our aduerſaries againſt vs, and ſo hetherto hath, and doth defend vs.

But heere a queſtion is aſked, whenas good Angelles are without ceaſing attendant vpon vs, whether alſo they are with faith and inuocation to be honored by vs: Whether wee ought or may repoſe our confidence in them, call vppon them in our neceſſities, and crane helpe of them. Whether Angels are to be worſhipped or no.

In

In the Popedome (as we knowe) that is obserued, and peculier temples or Churches are also builded for them, and dedicated vnto them. But this honour was both vnprofitable and vngodly, instituted and deuised by mans mere election and good intention.

The Scripture teacheth vs, that wee muste not repose our hope and confidence vpon any other, but vpon one onely and true God, and that he only is to bee called vpon in necessities, as in deed the true and most assured helper in all suits, lyke as we learne in the 1. & 2. commaundement. And the Scripture sayth, Ieremy 17. That hee is blessed which putteth his trust in God. Againe, Dauid sayth in his 77. Psal. The Children which shall be begotten, & shall arise, shal declare vnto the Children, that they put their trust in God, and not to forgette the worke of God, but searche foorth his commaundements.

But harken, what (as touching invocation of Saintes,) the godlyones in the Church for a thousand yeres, haue holde opinion: least ye surmise that I teach you in this behalfe, any new inuention.

¶ Saint

¶ Saint *Augustine* writing vppon the 96. *Psalme*, sayth thus.

AND giue eare (sayth hee) as touching holy men, which are lyke vnto Angels. When thou findest any holy man, the seruant of God. If thou wouldest worshippe and honour him for God he forbiddeth thee: He will not arrogate vnto hym Gods honour. He will not be as a God vnto thee, but vnder God with thee. The holie Apostles Paul and Barnabas, did this: They preached the word of God in Lycaonia. When they had done myracles at Lycaonia, the Citizens of that Country brought vnto them sacrifices, and would haue sacrificed vnto them, calling Barnabas Iupiter, and Paul Mercury: but they toke no pleasure in that. Do woulde they not peraduenture, therefore any sacrifices shoulde be offered them: because to be compared themselus vnto deuils they abhorred the same? No, but because they abhorred that Gods honor should be giuen to men, their wordes declare the same, wee suspect them not. For the reading of the same booke, follo-

The doctrin and opinion of S. Augustine concerning Angels not to be worshipped.

Acts, 13.

Ibidem.

weth and declareth, how they ware angry therewith. Then Paul and Barnabas rent theyr garmentes, and sayd, Men and Bretheren, what doe ye meane? Euen we are mortall men, like vnto you.

He citeth honor done to the Apostles which themselues reprehended.

Marke ye well then (sayth S. Augustine) after what sort good men doe forbid them, which woulde worship them as it were Gods, & rather desire that one God be worshipped, one God be honored, also that vnto one God, sacrifice be offered, & not to them. Euen so all holie men or Angels, doe seeke his glory whom they loue. To the worship of him, to the inuocation of him, to the contemplation of him, doo they endeuour to bring and make zealous all them whome they loue: him doe they preach vnto them, and not themselues, Good men honor God the Creator and not Angels creatures, bicause they are Angels, and because they are Souldiours, they cannot seeke for the glorie of any other, but of their graund Captaine: for if they seeke their own glorie they are condemned as Tyrants. Such a one was the deuil and deuils, that is, his Angels: he toke vpon him honour due to God, and gaue the same to all deuils, and filled the Churches of the Pagans with this honour: made them beleeue in grauen images, and perswaded them,

them, that those sacrifices were offered vnto him. Had it not beene better for thē to haue worshipped holy Angels, then deuils? They aunswere, we worship no wicked deuils, whome yée call Angels, them we worship, the powers of ỹ mighty God, and misteries of the great God. Would to God that you were disposed to worship them, you shoulde of them easilie learne, not to worship them. Harken vnto the Angell which teacheth, concerning the same matter, he taught a certaine Disciple of Christe, and shewed him many myracles, in the Reuelation of Iohn. But he, the same Iohn, after a certaine myracle of a vision shewed vnto him, was afrayde, and fell down at the Angels fete. And that Angell, who sought not any thing, but the glory of his Maister, sayd: Arise, what doest thou, worship him, for I am thy fellow seruant and of thy bretheren. What then my bretheren? (saith S. Augustine) Let no man say, I feare least the Angel be angry with me, if I worship him not for God: then he is angry with thée, when thou wouldest worship him. For hee is a good Angell and loueth God. Thus farre sayth Saint Augustine, in Psalm. 96.

Apoc. 22.

S. Iohn reuerencing an Angel which yet refused the same.

¶ The same Doctor in his booke *De vera Religione* Cap. 15. hath these wordes.

Angelos honoramus Charitate, non seruitute. &c. We honour the Angelles with loue and not seruice. Neither do we build them Churches: for, they will not haue themselues so honoured of vs: because they know that euen we our selues, (if we bee good and godly personnes,) are the temples of the mightie God. Truely, is it written therefore: that man is forbidden of the Angell, not to worshippe him, but one God, vnder whom hee was euen fellow seruant with him. These also are S. Augustines words, which as yet the Catholique Church hath not reiected: for they are grounded in the Scriptures, or with most firme testimonies of Scriptures established, as you heare. Although the aduersaries, notably, nay wickedly cloake, & couertly deale with these words of Augustine. And surely they are wise, when they indeuour to maintayne that their vngodly errour hereby. For these words,

1.Cor.3.
2.Cor.6
Ephes.2.
Acts.17

wordes do discouer their error, and do reproue them of wickednes & vngodlinesse. The Scripture teacheth vs, that there is one onely Mediator betwen God and vs wretched mankind: namely, Iesus Christ, vnto whom in all necessities we may run for succour. By whom with confidence, we may haue accesse vnto the Father. Ephe. 2. And by whom we ought, to looke for assured helpe of the Father. What then go we about, what mischefes moue vs, what vngodly curiosity compelleth vs, that we are not contented with the word of God, and sacred doctrine, in the rule of our fayth and Religion. Doctrine of the Scriptures.

But this must we knowe. That Angels entyerlie and from our hearts, are to be loued of vs: as our watchmen or safekepers and speciall friendes, and as our coheyrers of eternall saluation: and that which of theyr ministery of preaching in God. The same God our most gracious & louing father, is in thē to be prayed, and glorified. And that vnto him, we ought to render special and perpetual thankes, for so wonderfull and euerlasting benefites: for that (vnto vs wretched sinners which are enforced all our life longe to dwell in this wicked and vngodly world, How Angels are to be beloued of vs,

How thankfull wee ought to be vnto God for his Angelicall preseruation.

amongst deuils and the members of Sathan, (woorne against vs, & altogether addicted vnto him,) hee hath vouchsafed to deliuer and enioyne so firme, so stronge defence and helpe, of most noble Angelicall creatures, to be present and ready at hand with vs, euen from our Mothers wombe, vntill the ende of our life, which may defend vs, helpe vs, gouerne all our actions, and moderate our determinations and enterprises, whereby they may attaine vnto a happy and blessed ende. And that in the last day, they may at length, bring vs vnto Iesus Christ our Lord and God. For if by duety, we ought to render thanks vnto God in his creatures, which for our sakes hee created and preserueth: howe much more ought wee to render thankes vnto him, for the ministery and helpe of his most excellent creatures Angelicall?

The Authors conclusion in the kinde Exhortative

Therefore you shall doe very well, to teach and admonish your Children and families diligently: both early and late, with great godly zeale, and deuotion of mind, in most reuerent manner, to render thanks vnto our faithful God, for all his blessings but chiefely and specially for the helpe & sauegard Angelical. And that they

they may diligently pray, that he would auert, withdraw, and call them away, euermore on the day time & in the night, by those his heauenly Messengers and Ministers, those good Angels, from their sins: And that he would vouchsafe, mercifully to protect and preserue them, from dangers of body and soule, where into euill Angels endeuour to cast them down. This thing to doe, our most mercifull Lorde and God Iesus Christ graunt who be blessed for euer. A-

URBANVS men. *RHEGIVS.*

FINIS.

A Prayer vnto God for the assistance of his Angelicall powers, in the prosperous preseruation of this our mortall race.

ALmighty and eternal God which by thy worde and holy spyrit hast created all things in heauen, in earth and in the Waters vnder the earth, visible and inuisible. Which

Psal.104. by thy holy Prophet Dauid, art sayde To make Angels thy Spirites: and thy Ministers a flaming fyre. Signifying thereby, that for the good Children of God, thou ordaynest good Angels, and for the wicked of this world, thou ordainest euill ministers, to make them to know, that thou hast power onely to saue or consume, whom, where, and when thou wilt. I a most sinfull soule, the Childe of Adam, by sinne subiect to thy wrath: but in thy Sonne Christe Iesus, by his redemption and merite, the adopted Childe of grace, doe humbly and hartily beseech thee, for the same thy Sonne Christe his sake, my Redeemer, by thy holie spirit to regenerate illuminate my soule, to purifie my hart and inward man, to pardon the frailty of the outwarde man, and accept the poore prayer of a penitent sinner. Which I make not onlie for my selfe but for all thy chosen Children of Israell: vnto whome passing through the Seas, of this transitory and troublesome life, thou saiest:

Exod.23. Behold, I send mine Angel which shal go before thee, and keepe thee in thy way, & bring thee vnto the place, that I haue prepared for thee. Meaning by the land of promise here on earth, thy eternall kingdome

dome of heauen. Vnto the which land of promise on earth, as thou by ỹ guid of thy good Angel broughtest those Israelits, whō thou sauedst them, and confoundst their enimies: so I beseech thy great goodnesse, to graunt the guide of thy good Angel vnto me, & to so many, as Seeking thy kingdome & the righteousnes therof, do gladly trauell in our vocations, to thy honour and glory. And vouchsafe also of thy gratious prouidence, to turne from vs all those euilles, which we most righteously haue deserued, in the wayward iourneying of our vnwillingnes to serue thee. Conduct vs in all assayes, with the guidance of thy good Angel, as thou diddest thy holy seruant Tobyas, by the ministery of Raphael: to vanquish all temptations of sathā and his members, to heale all infirmities of body or mind, and to ouercome all kind of calamities in this lyfe. Graunt me and all thy chosen Children, repentance of our sinnes, amendment of our liues, & plant in vs thankfulnesse for all thy benefites whatsoeuer, that with holy Raguell we may continually say: Thou O God art worthy to bee praysed with all pure and holie prayse: Therfore shall all thine Angels with thine elect, praise thee for euer.

Math. 6.

Tobyas. 5. 6. & 7.

Tobyas. 8.

And

And as we in Englande, haue thus many yeeres by thy free mercy, abundant grace, and heauenly prouidence, beene preserued and protected (from the malice and mischeefe of Sathan, and his malicious spirites) vnder the blessed gouernment, of our moste gracious Soueraigne Ladie Queene Elizabeth, enuironed with the heauenly helpe of thy holie Angels: so we most humbly and hartilie beseech thee, as our honorable Hester, diuine Debora, ioyfull Iudeth, and deerelie beloued Daniell, To heere her prayers, make her more and more beloued of thee, restore still thy mercie vnto all vs her subiects, & let all our sinnes be put out of thy remembraunce. And graciously also graunt, that if at any time hereafter, the Maliguant Sathan or his Angelles of darknesse, in that Popish, Turkish, and heathnishe Persia or others, withstand thy good Gabriel any season, in this temporall and transitory life: That then it woulde please thee, to ayd and assist him with thy most mightie presence and power of our Messias, the true Michaell, euen Christ Iesus, thy sonne that cheefe Prince and head of Angels, As a double power to strengthen thine elect, and assure them

Daniel. 6.

Daniel. 10.

1. Iohn. 4.

of

of thy loue towardes them. Finally, for that it hath pleased thy gracious goodnes, of late dayes, both here amongst vs, and in other Countries about vs, To haue the true iudgments of good and euil spirites knowen, according to thy heauenly Reuelations, by thy holy Spirite long agone fore-signified. Seeing thou haste giuen vnto the good Angell of thy Church at Philadelphos, which hath kept the Worde, and hath not denyed thy name. (Those of the Sinagogue of Sathan, which sayd they were Iewes and were not,) making them to fall downe at the feete of thine Elect: wee render all humble and heartie thankes, vnto thy diuine Maiesty therefore, beseeching the of thy manifold mercies and abundant grace, to continue thy loue towardes vs, that wee neuer henceforth want the same. So as thou wouldest preserue vs, and all thy chosen from the howre of temptation, which shall come vppon all the worlde. That when it seemeth good and gracious vnto thee, to shorten the dayes of this troublesome last age, for thine elect sake, when thy Sonne our Sauiour shall come with a warning, and with the voyce of thy Archangel, and with the trompe of God, shall descend

Reue. 7.

Ibidem.

2. Thess. 4.

1. Thess. 1. descend frō heauen: when the Lord Iesus shall bee reuealed from heauen, with the Angels of his power. That is (as our sauiour Christe saith,) When the Sonne of
Math 24. man shall come in his glorie, and all his holy Angels shall come with him, and shall sit vppon the seate of hys glorie, and gathering together all that slept in the earth, summoned before him at the generall iudgement, shall seperate the good soules from the bad. That then it would please thee, of thy manifolde mercies and infinite graces, To make vs of the num-
Ibidem. bee of those thy chosen sheepe, standing on hys right hande, vnto whome the same thy sonne, then will say, Come yee, the blessed of my Father, possesse yee the kingdome prepared for you, from the beginning of the worlde. Where, in the societie of all those Angels and Elders about the seate of thy sacred throne, worshipping the Deitie in Trinitie, we may incessantly singe that heauenlie Himne,
Reue, 7. Blessing, and Riches, and wisedome, and Thankes, and Honour, and power, and might, be vnto our God for euer and euer. Amen.

R. R.

A

A Thankes giuing to God for the ſauegarde of hys holie Angels ouer vs.

WEe render thankes Creator cheefe to thee,
for that thou haſt ordayned thy troupe ſo
Of *Angels*, which thy miniſters muſt bee, (pure
as flames of fire to guard thy ſeruants ſure.
(light,
Which glittering with the beames of thy cleere
do ſee thy face with their moſt gladſom eyes:
And heare thee ſpeak which art the foũtain right
of wiſedome, whence their ſolace doth ariſe.

And neither doſt thou idle theſe permit,
nor all in vaine to wander heere and there:
Amids the heauens, where they abide, nor yet,
with wauering winds, to ſport themſelues ech
(where
But thou commaundeſt theſe Chriſts aſſociates,
ſhould preſent be to maintaine and defend:
All congregations godly, and their ſtates,
thy Lawes to learne, & honour which pretend.

For why? the furious irefull ſerpent fell,
that boyleth hatred in his rancorus heart:

Which

Which first was cause of sinne, of death, and hel,
turmoyles himselfe thy Tents for to subuert.

To houses heere, and Cities there, he now,
to Churches eke and Nations giues attempt:
All Monuments quite for to ouerthrowe,
of thy Lawes, and good life to exempt.

But in meane time the troupe of Angels bright,
Their Captaine cheef which Christ do imitate:
Do guarde vs safe with diuine power and might,
and doth represse the raging Serpents hate.

The Angels Lot in Sodome did preserue,
the man of God, Eliseus by name:
By Angels kept was saued from hazard,
and feared nought the warlike broyles vntame.

In saftie slept Daniell the Prophet, when
with Angels guarde enuironed was he:
So with these his Seruants God doth euer then
preserue all thinges, that to vs proper be.

This benefit therfore Creator deere,
with one accord in thee we celebrate:

Giuing

To thee our Angels and Melodious queere.
together singing thankes shall decantate.

And in thy Church most hartily pray we will,
thy watchfull Angels vnto vs to send.
And to thy people which imbrace would still,
thy Sonne his gospell vnto the worldes end.

Amen.

FINIS.

R. R.

2. Cor. 10.
Gaudentes, in Domino Gaudeamus.

Reuel. Cap. 16. ve. 1.
Amen, Alleluyah, Saluation and Glory
and honour, and power be
to the Lord our
GOD.